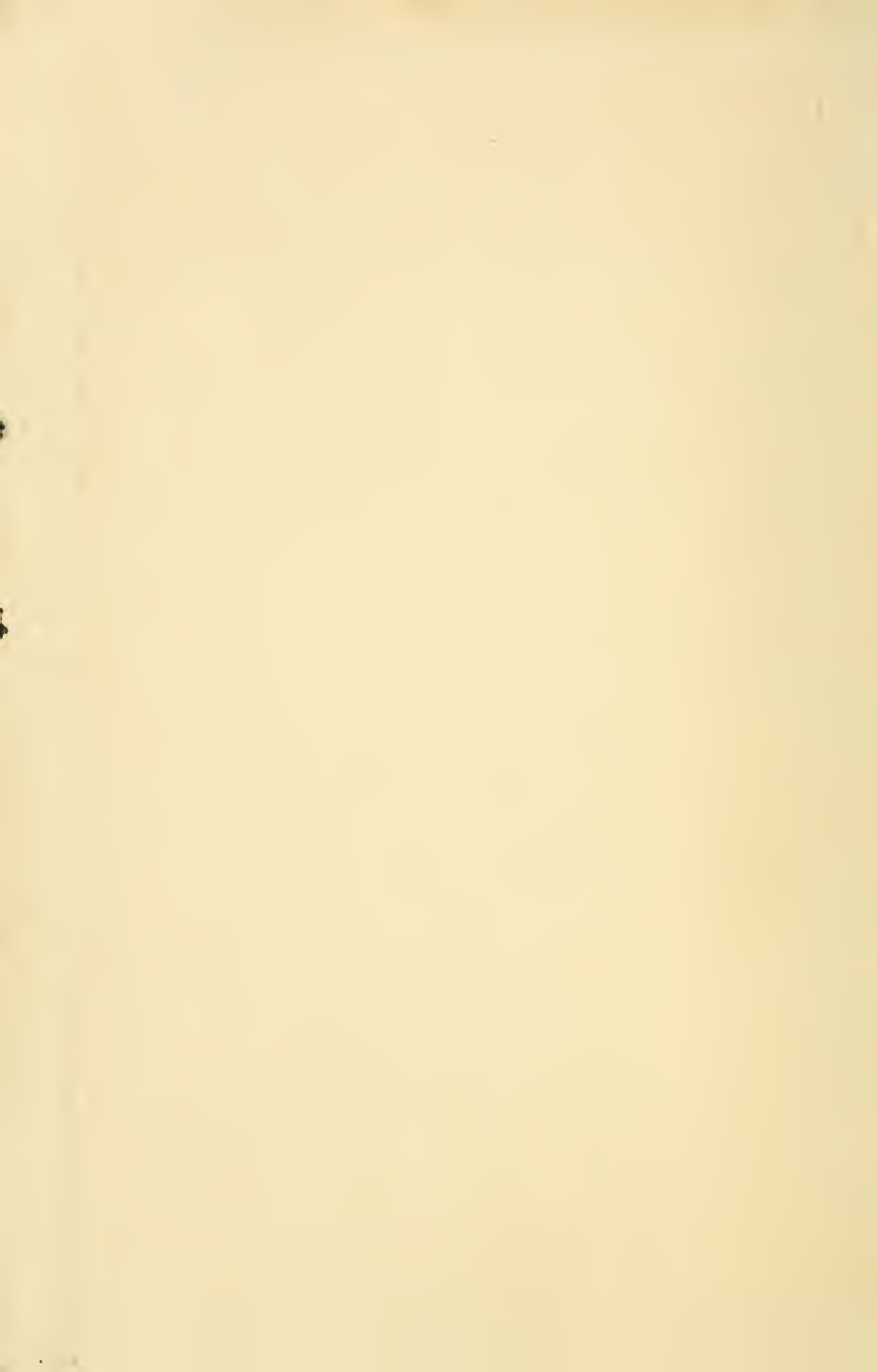


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*of the*  
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CONTAINING

## Religious Duties

—) OF THE (—

# Daughters of Israel

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## MORAL HELPS

Compiled and revised from authoritative sources

BY

Rabbi Abraham E. Hirschowitz



As a safeguard against irresponsible persons who print unreliable books on the subjects contained in this work, the approbation of rabbinical authorities are reprinted here to remove any doubt as to the authoritative character of the provisions contained therein.

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THIRD EDITION

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New York

5677-1917

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## AUTHOR'S PREFACE.

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In 1902 when I considered the publication of the first edition of this work, I found great difficulty in obtaining a written statement admitting the advisability of putting this book on the market. The objection being of course, the Laws concerning Niddah. I will say for these men of learning to whom I applied, that they all agreed however, as to the value of the knowledge of these laws to the Jewish women, even though they would not commit themselves in an open statement.

That this book has been of practical value is proved by this necessity for a second edition, and what is even more gratifying to contemplate, is the fact, that both our leading men, and the public, have come to recognize that thorough knowledge is not incompatible with innocence and that ignorance of these laws that are made for the health of this and future generations, is a positive sin. I may add that today the profoundly important problems connected with

parenthood and the bringing into existence of pure and healthy offspring are recognized in all their weightiness and their vast influence upon the future of the race. These problems were long ago studied by the Sages of Israel and if mankind will obey the wise and moral injunctions laid down by them on this subject, marriage will become a nobler and happier state than it usually is at present and the greatest blessings, both physical and spiritual, will result to posterity.





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## II.

הסכמת הרב הגאון המפורסם גדול בתורה  
וירא הטא כ"ו בק"שת מוה"ר הילל במו"ה ז"צ  
הבהן ז"ל המכונה ד"ר קליין חונה פ"ק נויארק.

ב"ה

RABBI ABRAHAM E. HIRSCHOWITZ,  
Geehrter College!

Ihre mir freundlichst zugesandte Arbeit, betitelt: "*Religious Duties of the Daughters of Israel*", hat mich ungemein erfreut. Sie haben einem hierzulande längst gefühltem Bedürfnisse abgeholfen. Mit Sorgfalt, Geschick und Fachkenntniss haben Sie die notwendigsten religiösen Vorschriften, welche den isr. Frauen obliegen in gefälliger ansprechender Form zusammengefasst. Den vorzüglichsten Werken dieser Art, in den verschiedensten Sprachen, reiht sich das Ihrige würdig an. Und in der engl. Sprache dürfte es in seiner Vollkommenheit das Erste und sicherlich das Vortrefflichste sein. Welch ein herrlicher, anregender, stimmungsreicher Geist entströmt den darin enthaltenen, Herz durchdringenden, Gemüt erhebenden Gebeten! Ihr Werk dürfte bald ein

### III.

unentbehrliches belehrendes und erbauendes Hausbuch für Alle isr. Familien werden. Dank und Anerkennung werden Ihnen zollen alle, die für die weihevollen Reinheitsgebote jüd. Hauswesens, und für die etischen Heiligkeitspflichten jüd. Ehelebens Sinn und Empfindung haben. So sei denn dasselbe allen glaubens-treuen jüd. Frauen und Jungfrauen angelegentlichst empfohlen zur Erhebung jüd. Geistes und zur Verjüngung jüdischen Gemüts!

New York, 21. Elul 5662.

REV. DR. PH. KLEIN.

איסור השנת גבול ידוע מלאו רלא תשיג (דברים י"ט) וגם גלוי הוא לכל העמים חוק זכות מחברי ספרים, לבל ירים איש את ידו להדפיס ספר בלי רשיון מחברו. לכן אזהיר בזה, שלא ידפיס שום איש הספר הזה בלי רשותי הן במדינה זו, והן במדינה אחרת.  
ניארק ג' אלול תרס"ב.

אברהם עבר במו"ה שמואל ז"ל הירשאוויץ

#### IV.

RABBI ABRAHAM E. HIRSCHOWITZ,

Honorable Colleague:-

Your work, entitled: "Religious Duties of the Daughters of Israel", which you so kindly sent to me, has given me a great deal of pleasure. You have supplied a want long felt in this country. With care, aptitude and professional knowledge you have collected the most necessary religious precepts, to which Israelitic women are duty-bound, and presented them in a pleasing and appealing form. Your work ranks worthily with the eminent works of this kind in the different languages. And in its perfection it is the first and surely the most excellent in the English language. What a noble, inciting, harmonizing Spirit issues from the heart-penetrating, soul-elevating prayers therein! Your work should soon become an indispensable, instructive and elevating work to all Israelitic families. Gratitude and Recognition will be granted you by all who have an interest and a feeling for the sacred laws of Purity of the Jewish household and for the ethical duties of sacredness of the Jewish marriage life. Therefore may the same be recommended to all truly religious women and maidens, for the elevation of the mind and the rejuvenescence of the Jewish spirit.

REV. DR. PH. KLEIN.

*(This is a translation of the foregoing letter.)*

## V.

The following women have aided me in publishing this important work and have kindly undertaken to spread it among our Jewish Daughters, who may require it. We herewith give them our blessing that their names may be remembered in time to come for the service they render to our present and future generations :

- שרה Mrs. Rev. Dr. B. Revel, Hon. Pres.  
 רבקה Mrs.-Rev. Dr. H. Goldstein, Pres.  
           Mrs. Rabbi N. Ebin, 1st Vice-Pres., Buffalo, N. Y.  
 פריידע Mrs. Rev. Dr. Goldfarb, 2nd Vice-Pres.  
 שרה Mrs. Dr. M. Levine, Sec'y, 5022—14th Ave., B'klyn  
 ל' שרה Mrs. Sarah Scharlin, Pres. Noshim Rochmonoth Soc'y  
 נעכע Mrs. Necha Marks  
 שרה Mrs. Morris Shidlovsky  
 פעני מרים Mrs. Aaron Goodman  
 רבקה Mrs. Max Bacon  
 חנה Mrs. Morris Bergman  
 רבקה Mrs. Wolf Liberman  
 ח' עניע Mrs. Myer Merkin  
 שיינה Mrs. Rabbi A. Hirschowitz, 4520—13th Ave., B'klyn  
 ליעניע Mrs. Lewis Hirschowitz  
 מרים Mrs. B. Mendelson  
 חסא ה' Mrs. M. Stoll

This book and any information concerning it, may be obtained from the Secretary, Mrs. Dr. Morris Levine, 5022—14th Ave., Brooklyn, N. Y.

## PREFACE.

---

### **Purity—An Ideal of Judaism.**

To be pure, that is, to preserve soul and body free from stain of guilt or defilement, is a fundamental precept of the Mosaic Law. Numberless passages enjoin upon Israel this duty of purity, and even the great Day of Atonement, with its wonderful ritual for expiation of sin and forgiveness, has for its final object the attainment of purity. The Psalmist and the Prophets reecho this sentiment and clothe in most fervent words their longing for purity. Purity cannot, however, be confined to the soul alone. Man is made up of physical and spiritual elements, of body and soul. It is necessary to control and regulate by wise, moral and religious precepts both elements of our being, in order that we shall attain, to a complete and harmonious development of body and soul. That is the ideal of Judaism, a pure soul in a pure body, as the Psalmist says:

לב טהור ברא לי אלהים ורוח נכון חרש בקרבי  
 "A pure heart create unto me, O God and a right spirit renew within me" (Psalm I, 12). This ideal of purity is a subject of great importance, which is usually left unmentioned and concerning which, therefore, much deplorable



## VII.

ignorance exists, on account of its delicacy and that social convention which declares public reference thereto an offence against propriety. That this condition is a wrong one requires no proof. On a matter like this, which is of fundamental importance in human life and upon which the great and solemn responsibility of fatherhood and motherhood depends, not ignorance, but full and accurate knowledge, alike of the physical and religious laws involved, should be the prevailing condition. Who can number the well-meaning and intrinsically righteous persons who, because of ignorance, are guilty of habitual sin against the laws of health, morality and God? In order to prevent these evils, the writer has compiled, from authoritative sources the rabbinical precepts on these matters and because they concern especially those, who are to be the wives and mothers of this and coming generations, he has incorporated them in a book, devoted to elucidating the religious duties of the Daughters of Israel. The book also treats in a thorough and authoritative manner of the other religious obligations, specially incumbent upon Jewish wives. I trust, therefore, it will be found useful in deepening and strengthening the religious life of the present and in making the Jewesses of to-day, worthy sisters of Miriam and Deborah of Hannah and Esther. Should it aid in but a slight degree, in bringing about this desirable result, the author will have all the reward he asks.

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## VIII.

### A WORD TO MY SISTERS.

“Hear my daughter the correction of a Father, for good information I give you. Acquire wisdom, acquire understanding, and follow whither I lead in the paths of uprightness. The commencement of wisdom is the fear of the Lord and the knowledge of the Most High One, is understanding. Lay fast hold of correction, let Her not go, keep Her, for She is Life.”

These things which my Father has taught me, I would here pass on to my sisters, who desire to fulfill their religious duties with understanding:—

Above all, your first duty is the keeping of the Holy Sabbath, by not violating it. Even if your circumstances be such that your husband is forced by necessity to violate the Sabbath, it is still your duty, as wife and mother, to keep the sanctity of this day, by all that lies in your power.

Do no shopping this day, make it a day of rest and happiness, make it a day when

## IX.

you keep your children about you and use the time to study their natures, to instil in them the necessary moral lessons and duties. Make them love the day through the close intimacy into which you enter with them and whenever it lies in your power use your intelligence to lead the husband you love, in the path of goodness and righteousness.

Keep your house "Kosher" according to our Holy Laws, eat no "Trefah," which is injurious to both body and soul, buy your "Kosher" meat from a butcher whom you know personally as an honest man. The sign נשר is not sufficient guarantee, as here in New York, there are many unscrupulous men who sell for "Kosher" that which is "Trefah." Salt your "Kosher" meat according to the laws herein given. The ignorant buy "Trefah" meat and by salting think they make it "Kosher," but this is foolish, for no amount of salting will change "Trefah" to "Kosher."

"Carry out faithfully these Holy Laws commanded us, that it may be well with us at all times."

## MORAL HELPS.

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*Talebearing*:—It is written (Leviticus 19—16) “Thou shalt not go up and down as a talebearer among thy people.” This applies to the gossip monger, who goes from one to another and thus speaks to each:—“That person spoke about you in such and such a manner, I have heard so and so about what that one did to you.” Even if what he says be true, it is included in the negative command quoted above. More reprehensible is slander which consists in spreading reports defamatory of one’s neighbor, for even if they be false reports, he may spoil his neighbor’s reputation.

It is forbidden to cause discord. One should not relate to others anything confided to him by his neighbor unless he be given permission to do so. It is forbidden to practice deception on anybody, be he Jew or Non-Jew.

A man should cultivate the faculty of silence, conversing only on matters of wisdom or necessity, learn to speak gently to

## XI.

all, and refrain from conversing on worldly matters in the Synagogue, or House of Learning. (Beth Ha-Midrash.)

*Hate*:—It is written (Leviticus 19—17) “Thou shalt not hate thy brother in thine heart.” This command forbids one, even though he speak, peacefully to his neighbor to cherish inward sentiments of hatred towards him.

One who asks his neighbor to do him a favor should not bear a grudge against him if he does not do it, nor should he take revenge of his neighbor.

It is incumbent upon a man to love strangers and be considerate in the treatment of orphans and widows even if they be wealthy. Cursing and invoking the judgment of Heaven upon one's neighbor is forbidden.

Pride and anger must be controlled and governed by man, lest they become vices and govern him. A man should be willing to learn from all, to accept the truth no matter who speaks it, to be zealous in promoting his

## XII.

neighbor's welfare, to promote peace, to be mindful of the day of death and to have constantly in view the object of his creation.

### *Cruelty to Animals:*

Our Holy Torah forbids us to inflict needless suffering on any living thing. Thus, it is forbidden to tie the feet of any animal in such a manner as to inflict pain or to set a bird on eggs that are not of her species. Not only have we this negative commandment, but it is also written that if we see a beast of burden under too heavy a load, it is our duty to lighten it. According to the Tannah Rab (in "Berochos, page 40") it is incumbent upon us to feed first the birds and beast belonging to us, before sitting down to our own meal. One of the ten commandments, ordains a day of rest for the cattle.

With this protection for animals established, it is interesting to trace the steps leading to the use of animal food: We have on the Bible's authority (Gen. chap. 1, par. 29), "God said to Adam, 'Behold I have given to you and to the beasts all the fruit

### XIII.

and grass of the earth.'” And it was not until after the flood when man became weaker that permission was given to Noah to use “every moving thing that liveth for food, even as the green herbs, have I given you all things.” (Gen. chap. 9, par. 3.) Later, at the giving of the Law of Moses, we have a full set of rules and regulations, prescribing the exact method of taking an animal's life before using its flesh as food.

It is amusing to note that there are people who think they may condemn these rules and regulations of ours, in spite of the fact that in Deut. 12, par. 21, we find the All Merciful One saying, “Kill of thy flocks as I have commanded thee.” In answer to these, I would suggest their reading Dr. Isaac Dembo's work on Shechitah, the Jewish method of slaughter, which proves scientifically, that the easiest death, is the one prescribed by the Hebraic laws.

That the “Mishnah” and “Talmud,” made every effort to instill in the race, this virtue of mercy toward dumb creatures, is amply proven by the numerous instructive

#### XIV.

tales they contain, for instance the story of Rabbi Judah, the Prince, who compiled the Six Books of the Mishnah and who ruled over the Jews under authority conferred by the Roman Emperor Antininus Pius. The Talmud Bovo Metzia, page 85, tells it thus:—One day as the Rabbi was out walking, a young calf, that was being led to the slaughter, escaped from its master, and sought protection beneath the Rabbi's coat. The Rabbi withdrew his cloak from the little creature and said, "Go, for this purpose you were born." Because of this lack of pity, the story goes on to tell, the Rabbi was afflicted with severe toothache from which he suffered for thirteen years. The story of how he was relieved of his pain, again illustrates the importance of mercy toward our dumb fellows:—Once as his servant was cleaning house he found a litter of new born kittens which he was about to throw out of doors, but the Rabbi, learning of his intention, stopped him, saying, "Let them stay, they are so pitifully young, the Lord is good to all; and his tender mercies are



over all his works." Then the Most High One, seeing that Rabbi Judah took pity on the tiny kittens said, "Since he shows pity, I will pity him too, and relieve him of his tormenting toothache."

Another story, from the Midrash beautifully illustrates this Divine Love. For the merciful:—A rich man was leading a splendid bullock to be sacrificed, while the animal bellowed pitifully and struggled at every step. A poor man passing by, noticing this, gave the animal a bundle of sweet grass that he was carrying and thus quieted it. That night the rich man had a dream in which he heard the Most Holy One saying, "Behold, the poor man's small bundle of grass has reached me before your expensive sacrifice."

*Laws Concerning Honor Due to Parents:*

The fifth commandment teaches us to honor our parents; according to the "Shulchan Aruch" this means we must honor them while alive and even after death. This we can do by performing good deeds and by following the path of virtue they have

## XVI.

marked out for us. They who do thus, honor their parents not only here among men but in the world to come they inherit the throne of glory. Of these God says, "I regard them as though I dwelt among them and they honored Me."

Whoever puts his father or mother to shame even if only by words or by looks, is counted among those whom the Omnipotent has cursed, for it is said, "Cursed be he that treateth lightly his father or mother."

### *Charity:*

It is a positive commandment to give alms to the poor, be he Jew or Non-Jew for it is said, "Thou shalt open thine hand wide unto him," also "Thou shalt not harden thine heart, nor shut thine hand from thy poor, brother."

Maimonides says in the tenth chapter of "Laws regarding Gifts to the Poor," It is our duty to exercise more care in the observance of this commandment of charity, than in the observance of any other, for charity is the trait whereby the righteous

## XVII.

are recognized as being of the seed of our Father Abraham. It is only through the exercise of charity that the throne of Israel will be established and the true religion maintained for it is said, "Through charity shalt thou be established, O Zion, yea, Israel will be redeemed only through charity."

No one will ever become impoverished by practicing charity, nor will any evil or damage result from its practice for "the work of charity shall be peace." All Israel and those who are joined unto them should be like brothers, for it is said by the Prophet Malachi, "Ye are children of the Lord, your God, and thus if a brother have not compassion upon a brother, who will?" The poor of Israel lift up their eyes to their brethren alone. If one is cruel and merciless it is to be apprehended that his lineage is Non-Jewish, as cruelty is not characteristic of the Jewish race.

One must exercise the utmost care not to infringe upon this commandment of charity, as by its violation, he may be guilty of bloodshed in causing the death of the

## XVIII.

poor supplicant in not giving him immediate relief.

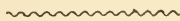
But he who faithfully performs this mitzva of charity which is of such importance shall be protected from calamity and death. The Talmudists seek to impress upon us its beneficent results by the following stories:—

Mar Samuel, the Jew and Ablat, the Gentile, both sages and astrologers of Babylonia, were engaged in conversation one day, when a field laborer passed by. "Seest that man," said Ablat, "A snake will bite him and he will not live to return." "That may be what the stars tell you," replied Samuel, "but if he be a righteous and God-fearing man, he may return."

With the end of the day, came the laborer, homeward bound. The sages exchanged glances, and Ablat approaching the man, took from his shoulder a bundle of grass. Scattering it upon the ground he exposed to his surprised gaze a poisonous snake cut in two.

## XIX.

Then Samuel addressed the man and asked him, to relate the deed of charity he had performed, that had changed his fate that day. After a moment's hesitation, the man answered, that at noon time, when each brought his lunch to the general board, that all might share alike, he had divided his lunch and given half to one poor fellow, that he too might bring a portion to the general board and thus eat without shame.



Rabbi Akiba, Ben Joseph was sad, for the stars foretold that on the eve of her wedding day, his daughter would die of the bite of a poisonous snake. However, he kept this knowledge to himself and with anxious heart awaited the marriage.

The ceremony passed most happily, and next morning the Rabbi hastened to pay his daughter an early visit to quiet the forebodings of a sleepless night. Imagine his delight and wonder when he beheld his child alive and unharmed and carrying in her hand a large hair pin, from which dangled a poisonous snake, pierced through the eyes

and head. She told her father, that on retiring the previous night, she had removed this pin from her hair and stuck it in the wall of her room for safe keeping, and, that on withdrawing it in the morning she found the snake thus impaled.

Rabbi Akiba now told his daughter all he had foreseen, and being curious to know what saved her from such a fate questioned her as to what charitable deed she had lately performed. She replied, that at the marriage feast she had noticed a poor, old, hungry man who stood alone near the door, and as the servants were occupied, no one paid any attention to him. She therefore took the portion set before her, carried it over to the old man and made him welcome.

On hearing this, the Rabbi cried out joyously, "Now I see that Charity saveth from Death," and he went out to impress this lesson upon his disciples.

### *Lending:*

It is one of the positive commandments of the Torah to lend to the poor man either

money or implements, in order to relieve him of his poverty, or to enlarge his possessions. This commandment also includes lending for a short time to a rich man who is temporarily embarrassed. However if both a poor and a rich man request a loan of money or implements the poor man should take precedence.

Everyone should carry out this commandment to the full extent of his means, just as one should do all that lies in his power for the welfare of his fellowmen, and there is no limit to the length of time to be given for the payment of a loan, but each according to his ability.

This commandment to practice benevolence is obligatory toward friend and foe alike, with this distinction however, that if a man hate one unjustly, he must give him precedence even over a friend so that he may suppress his evil inclination.

*Hospitality:*

'Tis now some 3600 years since our Father Abraham taught us by example, the virtue of hospitality. Later, Job boasts that, "In the street a stranger had not to lodge, my doors I held open to the way-farer." And we, the descendants of Abraham, are in duty bound to follow his example.

When the stranger comes to your house, make him welcome, offer him food first, for he may be ashamed to ask for it.

The reward for fulfilling this "mitzvah" is indeed great for it is one of those things, the benefit of which one enjoys in this world, while the substance remains for him for the world to come, viz:—

Honoring father and mother; bringing up one's children according to the Holy Torah; hospitality; visiting the sick; dowering a bride; and making peace between man and his fellow-man.

During the existence of our Holy Temple, it was customary to offer sacrifice



on the altar, in expiation for unintentional sins. Now that we can no longer do this, the spreading one's table for the poor is regarded as such sacrifice on the altar. And of all the poor, whom one may thus aid, the aid given to the poor man of learning, stands highest, for it is to learning and enlightenment that we look for prosperity and blessing in the future.



### *Circumcision:*

It is a positive commandment that a father shall circumcise his son, or that he shall appoint another Israelite to act as his agent therein, one who possesses a knowledge of the laws of circumcision and is an adept in performing the operation.

The circumcision shall not be performed until sunrise of the eighth day after the child's birth, that entire day, being the proper time for its performance, even if the eighth day be a Sabbath or the Day of Atonement.

One should be scrupulous in his choice of a "Mohel" and a "Sandik," who should be the best and most righteous men whom it is possible to obtain. It is the duty of the "Mohel" to thoroughly examine the infant previous to the circumcision to ascertain whether there be any danger to its life by the present performance of the operation. If the child be not in perfect condition the circumcision must be postponed till such future time, when the infant is restored to health. The child's health is the only excusable reason for delay in the performance of this commandment.

In cases of postponement the new date for the circumcision must not fall on a Sabbath or Holiday.



*Laws Concerning the Redemption of the First-Born:*

It devolves upon every Israelite to redeem his son, who is his mother's first-born, from the כֹּהֵן (cohen) by giving him five shekels or their equivalent in silver or gold or the coin of the land or any other property

the value of which should equal  $2 \frac{2}{3}$  ounces of refined silver. The father and "cohen" being fully agreed upon the latter's absolute right to that money as the price of his son's redemption; but if the "cohen" should later return that money or property to the father as a gift, the father is permitted to accept it.

The first-born should not be redeemed before the 31st day from his birth, but if that day fall upon a Sabbath or Holiday, or some hindrance prevent the ceremony, it is permitted to postpone the redemption till the following day.



### *Laws of the "Mezuzah":*

It is commanded in Deuteronomy II, to fasten Mezuzos at all door posts in every exit. Before affixing the Mezuzah one shall pronounce the following benediction:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו  
במצותיו וצונו לקבוע מזוזה.

"Blessed art Thou, O Lord our God, King of the universe who hast commanded us to

affix the Mezuzah." One blessing is sufficient for the affixing of all Mezuzos.

An entrance without a door, or with a folding door requires a Mezuzah, but no blessing is said before its affixing.

The Mezuzah should be placed within the uppermost third of the right doorpost at the entrance.

It is incumbent upon everyone to be particularly careful when selecting "Mezuzos" or "Tephillin" to see that they are "Kosher," i. e., properly written, for otherwise it would be sinful to say the blessing upon them. (Most stores sell them very cheap but they are "Posul," worthless.)

Long life to themselves and their descendants, is promised by the Scripture as the reward of those, who are zealous in fulfilling this commandment.



## LAWS FOR PURIFYING UTENSILS.

(הגעלה)

Earthen vessels that have been used for leaven ( חמץ ) can under no conditions be made fit for Passover use.

All other vessels, whether of wood, metal, agate, or aluminum, (if the glazing be not cracked or crumbled off) may be made fit for Passover use by purifying; that is by proper ritual purification. Stone and bone vessels may also be purified provided they are so made that hot water will not damage them. Therefore a vessel glued together at any part, handle, knob, etc., is not fit to be purified.

Before a vessel is purified it should be thoroughly cleaned from rust and dirt; but stains do not matter if they cannot be removed.

The handles and covers of vessels must be purified in the same way as the vessels themselves.

It is customary to wait twenty-four hours after using a vessel before such vessel is

## XXVIII

purified. No other liquid except boiling hot water is used for purifying.

The vessels, knives, forks, spoons, or any other utensils that are made fit for purifying should be immersed in a larger vessel of boiling water. The water must be kept over the fire boiling all the time the utensils are dipped. After this immersion they must be rinsed with cold water. The pot in which the purifying is done, or any large utensil, may be purified by keeping it full of boiling water for a while and then dropping into it a red hot piece of coal or iron so that the boiling water may run over the sides. Then it should be rinsed with cold water as before said. It is advisable to do this purifying before noon on Erev Passover.

New vessels of metal or glass should be immersed in a "Mikveh" or running stream and the following blessing said: "Blessed art Thou O Lord, Our God, King of the Universe, who hast sanctified us by thy commandments, and commanded us to observe the immersion of vessels."

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו  
וצונו על טבילת כלים.

**Time of Searching Leaven (בריקת חמין)  
and Rejecting Ownership of Same.**

On the eve of the fourteenth of Nissan, as soon as stars appear, the head of the house or the housewife must search for leaven and reject ownership of same. (בודק חמין) One half hour before this ceremony one may not sit down to a meal; and for fifteen minutes before, one is not even allowed to study Torah. But he, who at this hour always reads the night service, may read his service before he searches for leaven. (בודק חמין)

Should one forget to perform the above ceremony at night, he must do it in the morning before breakfast.

Before one begins to search for leaven every room in the house must be swept and the following blessing is said: "Blessed art Thou, O Lord, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to remove the leaven."

There should be no interruption between

the blessing and the search. The one blessing is sufficient for searching all the rooms of the house.

Previous to the search, it is customary to place hard pieces of leaven in guarded places (where children or mice may not take them) in order that the searcher may find them.

The searching must be done by the light of one candle. Even if the searching is done in the morning, it must be done not by sunlight but by the light of one candle.

One must search all places where leaven is likely to be brought in, hence all rooms, stores where food is partaken of, cellars, wood and coal bins where a servant may have entered with bread in his hand, require searching.

Pockets and gloves should be searched.

Immediately after the searching the formula of annulment (כל המירא) is recited in whatever language one understands: "ALL leaven or leavened dough that is in my possession which I have not seen or removed shall be null and accounted as the dust of the earth."



### To Rid the House of Leaven.

Wearing apparel that needs starching cannot be used during passover unless it was starched thirty days before Passover.

Bread troughs in which leaven is kneaded, also vessels in which flour and leaven are kept the entire year cannot be thoroughly cleaned and it is therefore necessary to pack them away during Passover, and sell them according to the law of selling leaven. All such utensils, and all foods, preserves, drinks, etc. that are (חמץ) and that one does not wish to destroy, must be sold to a non-Jew or handed over to a Rabbi to be sold according to the law.

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### Law Concerning Leaven on Erev Passover.

On Erev Passover (fourteenth of Nissan) one may eat leaven up to the fourth hour, i. e., a third of the day if the day is twelve hours long. In this city it would be till about 9 a. m.

The length of the day is divided into twelve parts and is reckoned from the first

appearance of light in the east, till the appearance of stars in the evening. Hence if the length of the day is fifteen hours, it is permissible to eat until the fifth hour of the day, counting from the first appearance of light in the East.

The fourth hour of the day it is forbidden to eat leaven, but one may handle it for other purposes; for instance to feed animals, or sell to a non-Jew, the entire fourth hour, when the day is twelve hours long. If the length of the day is fifteen hours one is required to sell the leaven before an hour and a quarter preceding noon.

At ten o'clock a. m. all manner of leaven must be removed. And together with that which was searched for the preceding evening must be burned; and he who searched the leaven must say: "All manner of leaven that is in my possession, which I have seen and which I have not seen; which I have removed and have not removed, shall be null and accounted as the dust of the earth."

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### When Erev Passover Falls on a Sabbath.

If the fourteenth of Nissan falls on a Sabbath, the searching of leaven should take place on the eve of the thirteenth of Nissan (on Thursday night) and the blessings (על ביעור חמץ) and (כל חמירא) are said as usual. The (חמץ) is then burned on Friday noon; only sufficient food is now left for Friday night and Sabbath morning till 9 a. m. Whatever is now left should be removed from the house, and the (כל חמירא) annulment formula said. The third meal for the Sabbath afternoon should consist of fruit, fish or meat. For this Sabbath one should be careful to use in cooking no flour, barley, or other (חמץ)

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### Laws Concerning the Seder Nights.

Every Israelite is required to eat; first, Matza at least the size of half an egg, on the first two nights of Passover, according to the commandment of the Torah. Bitter herbs the size of an olive, according to the law of the Rabbis. The bitter herbs used, are generally horse-raddish and lettuce.

The latter is preferable because horse-raddish the size of an olive may be injurious on account of its extreme bitterness.

“Charoseth” is made of the following ingredients: nuts, almonds, apples, cinnamon, and ginger. The mixture must be thick, resembling and symbolizing the mortar, made by the Isralites in Egyptian bondage.

On each Seder night one should drink four cups, according to the Seder service. Each cup should contain a quantity of liquid equal to one and one-half eggs at least. At each drink one should take more than half a cup. The drink to be used may be wine, mead, cider or licorice-root water.

It is customary to place on the seder dish beside the Matza and egg, a shank bone, bitter herbs, and Charoseth. The egg and the shank bone should be roasted before dark on Erev Passover.

Every Israelite is obliged, according to the Torah, to relate the events of the Exodus from Egypt; the first night by Biblical Command and the second night by Rabbinical authority.

All the above laws and those which are performed on the two seder nights, viz; eating matza, bitter herbs, drinking four cups of wine or other proper beverage, and relating the events of the Exodus from Egypt, are incumbent upon women just as well as upon men. Hence both or either, are in duty bound to ascertain which matza, wine, brandy, etc., is "Kosher" and proper to use for Passover.

One more point I would like to make clear. Here in America we spend so much money in our attempt to make our Passover complete; we buy matza, wine, brandy, sugar, etc., that is marked by a "Hecksher" and think in our ignorance that we have done our duty. It is not sufficient that we look for the "Hechsher" and even find it signed by the proper authority. It is incumbent upon every buyer to know the character and reputation of the person using that "hechsher." The man we deal with for Kosher meat, or for food for Passover, must be one who keeps the Sabbath and has the reputation of a pious Israelite.



# Religious Duties of the Daughters of Israel.



The Three Most Important Duties

viz.

**NIDDAH, CHALLAH, HADLAKAH.**



We have also added Laws concerning the Salting  
of Meat, Prayers, Meditations and Duties for  
Parents in training Children.



Compiled and revised from authoritative sources

by

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## PREFACE TO THIRD EDITION OF RELIGIOUS DUTIES 1917.

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(Exodus, chap. xix v. 3) The Lord called unto Moses saying: "Thus shalt thou say to the house of Jacob and tell the children of Israel." In the above verse the Midrash explains that the "House of Jacob" refers to the women, and the "Children of Israel" to the men. There are several reasons for mentioning the women first:—one is that women are more anxious to do a mitzvah; another, that upon them is the duty of conducting the homes according to the Torah, and of teaching their young ones its holy laws and commandments. Rabbi Tachlifoh of Caesarea tells this amusing little tale to emphasize the necessity of putting our women first. "When the Lord created Adam and Eve he gave his commands to Adam. Eve, feeling slighted in not being told personally, disobeyed and caused Adam to disobey." Therefore when giving the Torah the Lord sent Moses to tell the women first, for fear they might spoil matters and again cause the men to disobey.



## B

The Midrash delights to honor our women for they have always been worthy of honor. Let us look back at our people in Egypt. (Ezekiel, chap. 20 v. 7 and 8.) 'The men rebelled against the Lord; they defiled themselves and turned to the idols of Egypt.' They were punished therefore by being enslaved. It was the women then, true mothers of Israel, who helped redeem them by keeping alive their faith in God and by strengthening their men to look forward to freedom and the right to exercise the religion of their forefathers. The history of this period is epitomized by the story of Yocheved to save alive her child Moses. For three months the mother kept him hidden at home. When the child was no longer safe from detection there, she was forced to leave him in a little ark among the bullrushes. 'Tis not hard to imagine the agony of that mother. She left him with this prayer: "I have done all in my power; O Lord, show thy kindness and shelter him under the shadow of thy wings. Thrust down the workers of wickedness and save my child." Miriam, the sister of Moses,

## C

was left to watch the baby. She, being a true believer and prophetess, saw clearly that the child would be the one to bring freedom to our people and light to the whole world.

Further along in history we come to Hannah who was childless. The Medrash tell she prayed thus: "Thou O Lord who hast created and holdest so large a universe, so full of all sorts of living creatures, will you not give me a child? Are you then like a king who makes a fine banquet of rich foods in great abundance and whose servants refuse one morsel to the poor beggar who knocks at his gate? If the poor man could reach the king personally would he then be sent off empty handed?" Then she wept before the Lord and said: "Give me a son, a man among men, a man to rank with Moses and Aaron." She saw that her people could live and become great only by bringing forth a generation dedicated to enlightenment, to a love for truth and pure religion. She promised to dedicate her son to this task, and at the tender age of three years brought him to Eli, the Chief priest

## D

of Shiloh, to be prepared for his future career.

Let us now take a look at our own time. Our men are so driven by the struggle for existence that the duty of leading the children in the proper path falls to the woman's share. Are the Jewish daughters of today ready to undertake this task, so important at this critical period of our history? With the centers of Jewish learning being swept away in Russia and Poland, with the children learning to think in a language foreign to their parents, with education provided by the public schools, it is the English speaking mothers to whom we must turn to give their children the beginning of religious instruction. For these women I have written this little book that they may prepare themselves to the great task before them. They must be imbued with a love for their religion and their people so great that they take upon themselves to obey conscientiously the duties here set forth. That by example and precept they teach their children the enlightenment of our

## E

Torah and its innate love of truth and God.

\*) More the parents must do. They must give their unborn children the proper chance for greatness. Present day science corroborates this which Nachmanides, old doctor and sage, points out in the Bible. (Psalms 58 v. 1: The wicked are estranged from goodness from the womb. Those who speak lies go astray from their birth." Again, (Jeremiah chap. 1, v. 5): "Before yet I had formed thee in thy mother's body, I knew thee; and before thou wast yet come out of the womb I sanctified thee." Therefore, mothers of Israel, awake to your duties; keep alive the spirit of Miriam and of Hannah; let your first aim be a progeny, living and healthy; children who by living worthily may prove the greatness of their Creator and hasten the time, when the Lord will fulfill unto us the promise he gave to Abraham (Genesis chap. xviii v. 18).

"Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him."\*

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\*) See Psalms chap. 139, v. 16. Talmud, Niddah, page 32, line 30-35.



# HADLAKAH

## CHAPTER I.

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*On lighting the candles in honor of Sabbaths and Festivals.*

1.—It is a very sacred duty and a mode of honoring Sabbaths and Festivals, to light candles in every room on the eve of those holy days, and this duty is primarily binding on the Jewish housewife. Should she, however be prevented from performing it, for instance, by illness, or any other cause, this duty devolves upon her husband. She should be careful to use the best material for the Sabbath and Festival lights. It is, however the duty of the husband to have the lamps or candles prepared and ready for his wife to light them. Olive oil is preferable to any other material for

Sabbaths and Festivals, but if this cannot easily be employed, wax candles should be used in preference to any other.

2.—One candle should at least be lighted in every room in honor of the Sabbath or Festival. Some persons use two lights.

(It is the rule among pious women, who happen inadvertently to have lighted one candle less than they are accustomed to, that they light in future an extra candle; for instance, if she used to light two candles and lighted only one, then in future, she lights three, and so forth.)

3.—Every Jewish housewife should be very careful to light the candles at the proper time, especially during the winter season, for then the days being short, a profanation of the Sabbath might readily occur by lighting the candles too late. In fact, the lamps or candles should always be lighted before sunset at the latest. It is right and proper for every housewife to wash and dress herself in honor of the Sabbath before she lights the candles or lamps. Should it, however, be too late for her to do so before sunset, she must at once

light the candles or lamps without this preparation.

4.—As soon as she has lighted the Sabbath or Festival lamps or candles, she is no longer permitted to do any work which is prohibited on those days, even if it be still daylight, because, by lighting the candles or lamps, she has taken upon herself the observance of the Sabbath. It is, therefore, advisable that she should bear in mind that she does not intend by this act to commence the Sabbath, if it be still before sunset. The candles or lamps should be lighted in the place where they are to stand for use on the eve of Sabbath and Festivals.

5.—The blessings to be said at the lighting of the candles (two at least being used) or lamps is as follows:

For the Sabbath Say:

ENGLISH

HEBREW

<p>Blessed art Thou, O Lord our God, King of the universe who has sanctified us by Thy commandments and the Sabbath light.</p>	<p>ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת.</p>
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On Festivals say:

ENGLISH

HEBREW

<p>Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast commanded us to kindle the Sabbath and) the Festival light.</p>	<p>ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של (on Sabb. add:) שבת ושל) יום טוב (on Friday add: the Sabbath and) the Festival light.</p>
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On the eve of the Day of Atonement say :

<p>Blessed art Thou, O Lord our God, King of the universe who hast sanctified us by Thy commandments and hast commanded us to kindle the light of the (Sabbath and the) Day of Atonement.</p>	<p>ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של (on Sabb. add:) שבת ושל) יום הכפורים. the light of the (Sabbath and the) Day of Atonement.</p>
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The following blessing is also said on lighting the candles in honor of the Festival and the Day of Atonement :

<p>“Blessed art Thou, Lord God, who hast preserved us alive, and sustained us and caused us to arrive at this season.”</p>	<p>ברוך אתה יי אלהינו מלך העולם שהחיו וקיימנו והגיענו לזמן הזה:</p>
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It must also be observed that some women are accustomed to light the candles and then to occupy themselves with other matters before saying the blessing. This is quite wrong. The blessing should be said either before, or immediately after lighting the candles. The following prayer should be said by the housewife after having lighted the candles in honor of the Sabbath or Festival.

“God of Israel! Thou art Holy and hast sanctified the Sabbath and Thy people, Israel. Thou hast chosen the Sabbath day and appointed it as a day of rest, and hast commanded us to light candles in honor of and as a sign of rejoicing on that day. Now, I, Thy handmaid, have in accordance with the precept of our sages, lighted the candles in order to honor and to sanctify Thy name, Thy law, and Thy Sabbath (or Festival.) Almighty Father, grant that there be no trouble, sorrow or lamentation on the day of rest and repose. Guard us against all misfortune or evil occurrences. Grant that my children may grow up learned in Thy law we received on Sinai, and be guided by its benign light and that they may at all times serve Thee,

O Lord, with all their heart, soul, and mind. May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.”

(For other meditations see **Index**.)

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## NIDDAH.

### CHAPTER I.

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*On the commencement of the menstrual period.*

I.—As soon as a woman sees any blood, even if it be so small a quantity as to be scarcely discernible, whether she perceived it in the usual way, or by examination, and if this blood be either red or black, or even of a darkish color, approaching either red or black, she must at once consider herself niddah (menstruous). But if she be in doubt whether it resembles red or black, she must have it examined by some person authorized to decide upon such matters. But should there be no competent person for her to consult, or if that cloth upon which

the issue was found to be lost, then she must consider herself unclean (menstruous) on account of that doubt. Should, however, this issue be entirely of a white, green, yellow, or light blue colour, and not even the smallest speck be perceptible resembling black or red, then she may consider herself clean.

2.—If a woman feels that opening of the womb which is customary at the time of the usual monthly discharges, she must at once examine herself, and if she find upon that cloth which she has used for that purpose, anything (however small the quantity may be) resembling the colour of red or black, she is at once “niddah” (unclean.) Should this, however, be either of a white, green, yellow, or light blue color without having in it even the smallest speck of a reddish or blackish hue, that bodily sensation may be attributed to the issue, and she is therefore not “niddah”. But if after examining herself, she finds no trace of any color whatever upon the cloth, she must, nevertheless on that account consider herself unclean.

3.—If she has examined herself immediately after she felt the sensation, but through

some hindrance has not looked at the cloth till some time after, and she finds no stain thereon, it may be assumed that the sensation referred to was caused by some white issue which had at first been on the cloth, but at the mean time had dried away and was thus no longer visible. She is, therefore, not “niddah ”

4.—If a woman finds a stain, red or black, or any color approaching red or black, whether it be on any of her undergarments in the direction of the navel or downwards, or on front of her sleeve, and if that stain be of the size of a six penny piece or dime, she must consider herself “niddah.” If however the stain be smaller than this size, although there be several small spots found on the cloths, the spots being disjoined so that not one of them, taken separately, would be of that size, then she is not “niddah.” But if the spots are joined together so that if taken as a whole they would be of the size of above mentioned, then she is “niddah,” because the stain may be of any shape, so long as the entire surface of it would be of the stated size.

5.—It also does not matter whether that

stain of the stated size be discovered on the inside or the outside of the underclothing; whether it be on the fore or hinder part thereof, provided it be found in the direction of the navel and downward, she is “niddah.”

If the woman in her household work, has been occupied with such things as would leave any stain on her garments, or if she be suffering from a wound which would cause such a stain then she is not “niddah.”

If however a stain be found during the first three days of the seven clean days, after she has put on clean linen (as will be explained later on), then it must not be ascribed to her domestic occupation or to a wound, and she must then again change her linen, and count afresh seven clean days. But if a stain is found on her body, although not of the prescribed size, be it during the above mentioned three days, or at any other time, she must refer to an authority about it.

6.—The laws mentioned in paragraphs three and four are only applicable when those stains are found on such garments as are white or parti-colored, provided that the stains be

found only on the white part thereof, but if that is not the case no notice need be taken of the stains.

7.—It is to be understood, as a matter of course, that the laws laid down in paragraphs three, four and six that the stains must be of the prescribed size, refer to the case when they are discovered by chance on the undergarment, or the like, as mentioned above, because it is not known for a certainty whence the stain proceeds. But if anything be found by examination (as mentioned in paragraph one) be the size ever so small, or be it found on any colored cloth whatever, then she is in consequence “niddah.”

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## CHAPTER II.

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### *Of separation during the period of “niddah.”*

1.—As soon as woman becomes “niddah,” cohabitation must cease, under penalty for both husband and wife of the Divinely ordained punishment of excision, as mentioned in Leviticus, ch. XX, 18, until she has numbered seven clean days, in accordance with the prescribed

laws (which will be stated further in chapter three), and undergone ablution in a bath (as explained in chapter five). And the following laws are strictly to be observed during the whole time of "niddah."

2.—Both, husband and wife, are strictly prohibited from touching each other (either directly or indirectly) during the whole period of "niddah" they are therefore not allowed to hand anything to each other, even if the object be so large that they need not come into contact in passing it. Any word or action which might lead to contact, must sedulously be avoided during the period of "niddah."

3.—Some woman are of opinion that it is not permitted them, during this period to go to the Synagogue, or even to say any prayers whatever. This opinion is entirely erroneous. They may freely say their prayers and blessings as usual, either in the synagogue or at home. However, when at Synagogue the "Sepher Torah" is held up, it is customary for a woman to refrain from looking at it. Also, according to some "Kabbalists", a woman should not visit the cemetery during this period.

CHAPTER III

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*On changing the linen and numbering the seven clean days.*

1.—As soon as a woman becomes “niddah” whether it be at the commencement of her period, or whether she found a blood stain (on examination), either on her person or her under clothing, or on her bed clothes, (as fully described in chapter one, paragraphs three to six), although she has seen or found nothing further, she is not allowed to change her linen, and to number the seven clean days, until the lapse of five days from the time she first saw the same. For example if she became “niddah” on a Sunday, either on Saturday evening, or on Sunday during day time, although she had seen nothing further, she must not change her linen until Thursday evening at sunset, and if she, after examining herself on that Thursday, find herself quite clean, then Friday will be counted as the first of the 7 clean days and so on. But when after examining herself on the fifth day, she did not find herself clean, or if there be the least doubt in the matter, she must defer changing her linen and counting the seven clean



days until she is quite sure that she is perfectly clean, i. e. that there is no trace of any stain whatever.

2.—The changing of the linen must take place about sunset, on the fifth day, as stated in the above paragraph. Should there, however, be the slightest doubt that twilight has commenced, this day can not longer be reckoned as one of the seven days, and the following day, before twilight, she must once more examine herself and change her linen, and then recommence counting the seven clean days.

3.—The examination mentioned above should be conducted in the strictest possible manner, and the woman should bathe herself before changing her linen and her bed clothes. If any circumstances such as being on a journey or lack of sufficient linen, prevent her from changing her linen or bed clothes, she must at least be sure that there are no stains whatever on that which she is wearing. In fact, these examinations must take place during the whole of the seven days, in the morning and the evening.

4.—If she found herself, on examination,

perfectly clean, then on the evening of the seventh day, but not before, she can take a bath prepared according to our law. And this bath must not be (as is an erroneous impression with some women) simply one used in private houses, but a "Mikvah", that is to say, a bath built exactly according to the stringent regulations of our holy religion. It may be incidentally mentioned that women who use the ordinary bath at home are in every respect considered "niddah" all their lifetime, and are subject to the dread Divine penalty mentioned in chapter 2, para. 1, unless they use the "Mikvah". Should she however, find on any of the seven days either blood or a stain, then all the days which she has numbered are lost, and she must begin afresh. In short, a woman must not use the prescribed bath until she has numbered the seven clean days without any interruption.

5.—In accordance with the foregoing paragraph when she finds any stain during the seven clean days first she need not wait five days, as mentioned in the paragraph, but can as soon as she finds herself clean, on the same

day, in the evening, change her linen and commence anew to count the seven clean days, and when these pass without any mishap, she can go in the evening of the seventh day to "Mikvah."

6.—It has already been mentioned that she should examine herself morning and evening during the seven clean days. Should she, however, have forgotten to do so, or been prevented, then the following rule has to be observed.—If the examination has taken place at time of changing linen, and once in the morning of the first of the seven days, and then again on the seventh day, this will in the present instance suffice, and she may go in the evening of the seventh day to "Mikvah". But if she neglected one of these 3 examinations although she observed them on one of the intermediate days, this would be of no avail, and she must therefore again change her linen and commence afresh to count the seven clean days.

7.—It is right and proper for a woman to count and state distinctly the numbers of days. For example: on the first of the seven clean days she should say, "to-day is the first of my seven clean days." On the second day, "to-day

is the second," and so on. However, if she did not express it thus in words, it will suffice if she is mindful during the seven clean days of the number, and also observes the prescribed examinations, and this omission would not in any way interfere with the seven clean days.

8.—If the day on which she have to change her linen and count seven clean days, fall of the fast of the 9th of Ab, or if she be in the week of mourning, she is, nevertheless, allowed to bathe herself and change her linen, as prescribed.

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#### CHAPTER IV.

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*On the preparations and regulations to be observed on the day of going to "Mikvah."*

1.—A woman should not eat any animal food on the day of going to "Mikvah." On Sabbaths and festivals however, this is allowed, but she must carefully cleanse her teeth after partaking of such food, in order that nothing should be left there. Should she, on an ordinary day have taken any such food, it would

nevertheless, not preclude her from using the bath, provided that she cleanse her teeth thoroughly. In fact, the teeth and mouth should at such times always be carefully washed, so that no food whatever be found there.

2.—During the whole day preceding the evening of going to “Mikvah”, she ought not to occupy herself with any substance of a sticky nature, such as dough, glue, etc. Should she have done so, either by inadvertence or necessity (e. g. when baking bread, or the like), she must immediately afterwards thoroughly wash herself, so that every particle of dough may be removed from her skin.

3.—She must also on that day cut the nails of her hands and feet, and then thoroughly cleanse them. Should the bath take place on the evening of a Sabbath or festival then this must be done on the previous day. The nails may also be cut on intermediate days of the festival, if the day of “Mikvah” should happen to be one of these days.

4.—Immediately before she goes to “Mikvah” she has to take an ordinary warm bath in which she should wash herself thoroughly

so that not the least particle of dust or stain be left on any part of her body. Especially great care should be taken with the hair which should be thoroughly washed and combed.

5.—As it has already been mentioned that a woman is only allowed to go to “Mikvah”, when she is certain of having carefully removed from her person any speck or stain, it follows that she must take off her ear and finger rings, her wig or false hair, even a plaster of any kind that she may be wearing should be removed.

6.—All that has been prescribed above, before going to “Mikvah” should not be done at night, but commenced in the day time and continued deliberately and carefully until night and then she should immediately after go to “Mikvah.” Should she, however, have been (by some urged cause) prevented from doing this in the day time, she is permitted to do it in the night, with great exactitude and care, and then go to “Mikvah”. Between the ordinary bath and the “Mikvah” she is strictly prohibited from taking any food, although occasionally, some time may intervene between the ordinary bath and “Mikvah”.

7.—Although it was stated before that she

is allowed in urgent circumstances to take the ordinary bath, cut her nails, etc., at night, yet, if it be on Friday night, or the eve of a festival, all this must decidedly be done before the commencement of the Sabbath or festival. But then immediately before the "Mikvah," she should again wash herself, so as to be certain that her person is free from any such things as are mentioned in paragraphs 2 and 3. Should the day of going to "Mikvah" happen on the night of the going out the Sabbath or a festival, the above cleansing should take place on Erev Shabbos or Erev Yom-Tof. In this case, however, she should again thoroughly examine herself to see if there be any dirt-stain on her person, and she should comb her hair, prior to going to "Mikvah."

8.—If the festival happen on Thursday and Friday, or on Friday and Saturday, and the day of her going to "Mikvah" be Saturday evening, the prescribed ordinary bath, cutting of nails, etc., should take place on Erev Yom-Tof, that is to say Wednesday or Thursday, and the eve of Saturday the cleansing of teeth, and washing of her person, cleansing and comb-

ing of the hair, and, in fact, all prescribed regulations mentioned above should be repeated on that night. Should, for example, a festival fall on Saturday or Sunday, or Sunday and Monday and she fix the going to "Mikvah" on the night of the going out of the festival, the prescribed ordinary bath, the cutting of the nails, etc., should take place on Erev Shabbos, (Friday); and on the night of going out of the festival, the above mentioned washing and cleansing should be carefully repeated.

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## CHAPTER V.

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*On the time and the manner in which the bath or Mikvah should be taken.*

1.—When the seven clean days, as described in chapter 4, have expired and the regulations for preparing for the bath have been carried out, then, at the end of the seventh day, when it is quite night, the bath in the "Mikvah" may be taken. Should, however, the "Mikvah" not be accessible at night time, or some other cause prevent the woman from using it at night, then the bath must be postponed to the



eighth day, and under such circumstances only the bath may take place in the day time. Should any other circumstances necessitate the postponement of the bath, it must also not take place before night. In any of those cases which cause the day to which the bath is postponed to fall upon a Sabbath or festival, it must be further postponed to the evening after such Sabbath or festival. It must be observed, that if there be no special cause for such a postponement of the bath it should take place at the end of the seventh day.

2.—Respecting the construction of the “Mikvah” it is to be observed that the laws and regulations are manifold, and extensive knowledge is required for erecting such a religious bath, a description of which would here be out of place. Suffice it to say that by “Mikvah” is understood a bath which has been built strictly in accordance with the prescribed laws for such a structure, and which has been examined and approved by the Ecclesiastical Authorities.

3.—The bath should be taken by her in the following manner: She should be entirely nude on entering it, and should immerse

herself in such a manner that the whole of her body and hair should be completely under the water. While immersed in the bath the body should be kept in such a position that the water may readily find access to all parts of it. Should the smallest portion of the body or even a single hair remain above the surface of the water, the bath would not be in accord with our law and she would consequently be still "niddah" as before. In order therefore, to ensure that every part of the body and hair has been entirely immersed, there should always be present a religious and experienced woman, to see that the bath has been taken in strict accordance with the precept just mentioned.

4.—Should she be unable to dip herself and require the assistance of another woman, then the latter shall first dip her own hands into the bath so as to wet them completely, and take hold of her loosely, in such a way as to leave ready access to the water.

5.—After she has immersed herself in accordance with the prescribed law and while still in the water, she folds her arms across her waist and says the blessing in Hebrew:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו  
במצותיו וצונו על הטבילה.

The following is the English Translation:

“Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified us with Thy commandments, and commanded us to observe the precept of the bath.” Should she have omitted to repeat the blessing, it would not impair the efficacy of the bath.

6.—A proper bath should be in the ground, and the water thereof must be supplied from a spring or main directly conveyed through underground pipes.

7.—The volume of water which the bath must contain when used is at least 160 Imperial gallons.

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## CHAPTER VI.

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*On the time of separation when expecting  
the period.*

1.—On the night or day on which the woman expects her period conjugal intercourse

is strictly prohibited. According to the decision of some of our sages this separation should take place even a night or day before the period; as for example, if her menstruation always takes place in the day time the separation should take place on the preceding night; and again, if it take place in the night, then the separation should take place on the day before. "Happy are those who strictly adhere to this decision, for their souls will always remain pure from a stain of sin and they will find favour in the sight of the Lord."

2.—If the period did not commence on the expected day or night, she must examine herself, and when finding herself completely clean, the above separation need not be observed.

3.—The period is not alike with all women. Indeed, changes even often occur in the period of any one woman. For these varying cases different laws are laid down for each individual, as will be seen from the following paragraphs.

4.—With some the period takes place on certain days of the month, for instance, regularly on 10th Nissan, 10th Iyar, 10th Sivan, or 10th April, 10th May, 10th June and so on, no

matter whether the month has 29 or 30 days. This is called the period of the date of the month. With others, it always occurs after a certain number of days; and with others again, it always occurs on the 30th day, that is to say, from one period to another always after 30 days. This is called the ordinary period. Changes will sometimes occur in the menstrual period, the laws respecting which could not conveniently be given in this brief outline. If such changes do take place, an authorized and competent authority should be consulted.

5.—Besides the periods mentioned above, there are others with some women, which do not occur after the lapse of a certain number of days, or on any fixed day of the month, but various physical signs occur which give warning that the period is close at hand, such as continued sneezing, yawning, headache, or internal pains, and this is called the period according to physical signs. The rules for separation should in this case be observed, at the fixed time of other periods.

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CHAPTER VII.

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*Laws to be observed after child-birth.*

1.—As soon as a woman has given birth to a child, or even if it be a miscarriage, she is immediately considered “niddah”, and the following laws must be observed: If seven days after the birth of a male child, and fourteen days after the birth of a female child, she is able to count seven clean days, without seeing any blood or stain, she may then take the religious bath, as mentioned in the foregoing chapters. The seven clean days may be included in the fourteen days after the birth of a female child, providing that no blood stain has been noticed during that time, and some of the seven clean days may be included in the seven days after the birth of a male child, provided also that no blood stain be seen during the seven clean days. It is, however, customary with some not to go to the bath until the lapse of forty days after the birth of a male child, and eighty days after that of a female. This usage, however, need not be observed, except by those who have before commenced this custom.

## CHAPTER VIII.

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### *Laws and regulations for a bride.*

1.—Every bride should, previous to her marriage, prepare herself in every way in accordance with the laws already mentioned above with reference to married women, that is, after five or six days from her monthly period, she should wash and cleanse herself, change her linen, and count seven clean days with every other strict observance as prescribed in chapter 3, with the one exception that a married woman must not take the bath before nightfall, whilst the bride may take it in the day time. If however, by counting the five days and the seven clean days as stated above, there be caused any hindrance to the marriage, as for instance the coming of the next monthly period, or some other cause through which the marriage must be contracted sooner, an authorized and competent authority should be consulted. It is therefore, a sacred and weighty duty with every Jewish woman to instruct her daughters, previously to marriage, in all the

laws and observances of “niddah.” It is a duty which no Jewish mother, under any circumstances should neglect; indeed, the responsibility in this respect is so great that it cannot be too strongly impressed upon the mind of every mother that she should not by her daughter’s neglect to observe these stringent laws, herself incur any guilt for having failed to carry out her maternal duties in this respect.

2.—A bride is not allowed to begin to count the seven clean days unless the day of the marriage has been absolutely fixed, so that the prescribed religious bath should be used as near as possible to the wedding that is to say, a day before, or at the most four days before. In latter case, however, she must in the intermediate time examine herself.

3.—If the day be already fixed for the marriage and then again postponed to some other day, the clean days which she counted would be of no avail, and she must commence anew.

4.—If through any circumstance, the bride could not take the religiously prescribed bath before the marriage, the marriage must not be



consummated until such bath has been taken. (But if there be any serious loss on account, of postponement of marriage, then an authorized and competent authority should be consulted.)

5.—When the seven clean days of the bride terminate on the wedding day, (that is to say, when the day of marriage is the seventh of the clean days,) the following rule in reference to the bath is to be observed. If the bath can take place before the ceremony, it may be taken in the day time. Should, however, the marriage ceremony have been performed before, the bath must not be taken until night, as is the case with other married women.

6.—After the consummation of the marriage, separation, such as was mentioned in chapter 2, should immediately take place. In this case, however, the bride is allowed to commence counting seven clean days on the fifth day after the marriage, but these days must in every way be strictly observed, as in the case of any other married woman.

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# CHALLAH.

## CHAPTER I

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### *On the Laws of Taking "Challah."*

1.—It is one of the sacred duties of every Israelite to take "Challah," (a cake or piece of dough) whenever dough is prepared for baking, in accordance with the precept taught in the Bible (Numbers, chap, 15, verses 20 and 21.) This duty specially devolves on every housewife, if such be prepared by her in her own home, if dough is made of any of the following five kinds of grain, wheat, rye, barley, oats and spelt. The dough must consist of at least a quantity equal to  $43 \frac{1}{8}$  ordinary fowls' eggs, which would as nearly as possible amount to  $3 \frac{1}{2}$  lbs. of meal.

2.—If separate portions of dough are made each of a different kind of flour from the grain mentioned above, but each by itself not being the quantity for "Challah," then, if they are put together, "Challah" must be taken.

3.—Two large quantities of dough, although kneaded separately, may be joined and one “Challah” taken of both. The proper course is for “Challah” to be taken from the dough, but if this has not been done the baked bread or cake must be collected in one vessel and Challah taken of all. If a vessel is not obtainable a cover may be placed over the bread or cakes and “Challah” should then be taken. This observation should be especially noted with regard to Passover cakes. Before “Challah” is taken the following blessing is said:

ברוך אתה יי אלהנו מלך העולם אשר קדשנו  
במצותיו וצונו להפריש חלה.

The following is the translation:

“Blessed art Thou, O Lord, our God, King of the universe, who hast commanded us to take “Challah.”

4.—“Challah” need only be taken if the dough belongs to an Israelite, but if dough or baked bread be bought from a non-Israelite no “Challah” should be taken, even if amounting to the quantity stated in paragraph 1. If a dough is provided for making cake, and is not

mixed with water, but only with eggs and milk, Challah should be taken from it, but no blessing should be said before taking it. It must also be observed that the "Challah" which is taken either of the dough or of bread must not be eaten, but has to be burnt.

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## Laws concerning the Salting of Meat.

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It is well known to every Jew and Jewess that partaking of blood in any manner or form is strictly prohibited to us, under the severe penalty repeatedly expressed in the Pentateuch in the following terms: "Whatsoever man there be of the house of Israel that eateth any manner of blood, I will set my face against that person that eateth blood, and will cut him off from among his people." (Leviticus, chapter XVII, verse 10.)

"For whosoever eateth the fat of the beast, etc., even the soul that eateth it shall be cut from his people." (Leviticus VII, 25.)

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We should, therefore, endeavor by every possible means to avoid the transgression of this important precept, and our sages have laid down laws and regulations by which we are enabled to remove every particle of blood from meat before partaking of it. This process of removing the blood is known to every Jewish person by the term of “Koshering” the meat.

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## CHAPTER I.

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### *Washing, or soaking the meat.*

1.—The first duty of the Jewish house-wife when the meat is brought home from the butcher, is to see that the same has been properly porged, i. e. that all the veins containing blood and all the forbidden fat have been removed, more especially the fat of the hindquarter, such as kidney-fat, etc.

2.—The meat and kosher fat should be put at once in the pan which is reserved for that purpose, and it should not be put in any place where there is likely to be butter, milk or

even salt, but it must be at once put into water and entirely covered thereby, and it must remain in the water for not less than half an hour.

3.—The water in which the meat is placed must not contain any ice, nor must it be warm, because, in either case, it would prevent afterwards the salt from drawing the blood from the meat. For this reason, also, if the meat should be frozen, it must not be salted until it has been thawed.

4.—In case of poultry, the whole of the inside must be completely removed, especially the lights or lungs, which are almost always full of blood.

5.—If the meat has been half an hour in the water, we must be careful, before salting it, to thoroughly wash off from it every clot of blood which may be visible upon it, and put it on the so-called salting board, which is full of holes, and must be placed in a slanting position, so that the water which is left from the soaking may freely run down.

6.—If any bruise be observed on the flesh

which may contain hardened blood, and which the soaking of the water would not remove, that part must be cut out before the meat is placed in the water.

7.—In a case of emergency as for instance, when the food is wanted for a sick person, or on Friday afternoon, when there would not be sufficient time to cook it before the Sabbath, it will be sufficient if the meat be soaked in the water for a quarter of an hour, and be salted for half an hour.

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## CHAPTER II.

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### *Salting of the meat.*

1.—We should see that the water has thoroughly run off the meat before salting it, otherwise the salt will be dissolved, and will consequently not have the power of drawing out the blood.

2.—The salt must be very clear and clean, and neither too coarse nor too fine. It should not be moist.

3.—We should be careful, when salting the meat, that the salt covers every part thereof. We should put the salt on neither too lavishly nor too sparingly. The meat should be covered with the salt in such a manner as we sometimes, in winter, see a roof covered with hoar frost. After being salted the proper length of time, the salt should be shaken from the meat, and the latter washed three times, the water being changed each time.

4.—Should there be any cuts in the meat, care must be taken that the salt be put within all such parts. Poultry should be cut open either entirely, or for the greater part, and care should be taken that wherever there is any clot of hardened blood it should be removed, and when salted, poultry should be placed in such a position, that the blood which is drawn forth by the salt should freely pass out.

5.—The head or feet of an animal may be salted while the hair or skin adheres, but the head must be opened and the brains taken out and so salted, and the points of the hoofs and of the claws, must be cut off before salting. The heart should also be opened and the blood



therein contained must be removed before salting, and we should also be careful to remove all the veins containing blood, that is to say, what is usually known by the term “porging” the meat.

6.—If beef be salted together with poultry, veal, or lamb, or fat, the four last named should be put above the beef, as in their case, being more tender than the beef, their blood is more readily extracted than that of the beef, and would then absorb the blood which is still running out of the beef. Bones containing marrow when not joined to the meat, should be salted separately and put above as in the case of poultry.

7.—If eggs are found in poultry, whether in the shell or not, they must also be salted, not together with the meat, but separately. Such eggs must not be eaten with any milk or butter. The meat should remain in the salt for an hour, except on Friday afternoon, when there would be no time to cook it before the Sabbath, then half an hour will suffice.

8.—It is necessary to be very careful that the meat which lies in salt should not be

allowed to fall or slip down into the blood which has just been drawn from it by the salt, and care should also be taken that not a drop of this blood shall drip upon any vessel because in that case it would make that vessel “trifa”, and consequently unfit for any further use.

9.—The liver should not be Koshered in this manner, but must be cut open cross-wise and fried over the coals, some salt being sprinkled over it. Afterwards it must be washed, and then it may be boiled.

10.—For Broiling Meat. The meat need not be either soaked or salted. It should be thoroughly washed so that no clot of blood adheres. After being placed on the gridiron, it is customary to sprinkle the meat with salt, and then it must at once be placed over the fire. The blood extracted during the process of broiling is “trifa” and must not be taken up in any vessel. When finished, the meat should at once be removed from the gridiron. The juice that now remains in the meat, though red like blood is “kosher” and may be eaten.

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## Duties for Parents in Training Children.

“Train up a child in the way he should go, and even when he is old, he will not depart from it.” (*Proverbs XXII, 6.*)

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Habits once formed are extremely difficult to break, therefore it is the duty of parents to instill in their children the habits of honesty, charity and all those that form a good character. This is what we call training the child; and the difference between a child thus trained and one who has missed this, is similar to that between the fruit of two trees, one growing wild, the other pruned and trained; the fruit of the first not fit for use, that of the second a blessing to mankind.

I. It is advisable that parents should not deliver their child to a nurse who eats the “forbidden food”, or who is known to be morally weak, as these things have decided effect upon the child’s character.

II. Until the age of six years when the child is more closely attached to its mother, it becomes her duty to see that the child eats no

“forbidden food”; that even as a toy she give the child no edible substance that is forbidden.

III. She must instill in the child the love of truth, of honesty, and of obedience; that he should tell no lie under any circumstances, that he should take from no child even a toy that is not his own, or anything that belongs to another; because if care is taken in such little things, there will be little fear of his committing great ones.

IV. It is for the mother to see that his playmates are fit companions for her child, that he may not acquire the habit of swearing or cursing. This fact is indeed important, for at this early age when the child learns quickly what it hears, playmates have a powerful influence. Speaking ill of one's neighbor and tale-bearing the child should be taught to avoid.

V. It is wrong for parents to cause their children to do such acts on the Sabbath as they themselves would not do, as for instance turning off the lights; the child must not be given money on this day to buy anything either for the parents or for itself, neither should the child carry a book of worship or anything

whatsoever, to the synagogue for them on this day.

VI. If a child does wrong, it is the parent's duty to correct it, either by reasoning with the child, or if this is no avail, by whipping, but in this case the punishment must not be too severe. A wrong when done, should be corrected at once, for threats of later punishment will only lead to acts, causing great pain and bitterness both to themselves and their parents.

VII. As soon as the child learns to speak, it is the duty of the parents to teach him of the Torah such verses as:

שמע ישראל " אלהינו " אחד

(Hear O Israel, the Lord our God, the Lord is one) and

תורה צוה לנו משה מורשה קהלת יעקב

(Moses commanded us a law, an inheritance for the assembly of Jacob.)

After meals a very short grace is:

ברוך רחמנא מלכא דעלמא מרי דהאי פיתא

(Blessed art Thou, O Lord our God, King of the universe, Master of the food, I have eaten.)

All the positive commandments, commanded by our Holy Law should be taught the child with reference to his age and intelligence.

As for instance, when the child is of the age of nine years, it is incumbent on the father to take him to the synagogue where he learns to respond *אמן יהא שמיה רבה, ברכו יי: קדושה*. The father should either teach the child himself or employ a teacher, proficient in Hebrew; furthermore, the teacher should be a God-fearing man of worthy character, that the child from its earliest years may become learned in the fear of heaven and in moral excellence.

“If thou doest thus, happy shalt thou be in this world, and it shall be well with thee in the world to come.”

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## Evening Meditation.

“Stand in awe, and sin not; commune with your own heart upon your bed and be still”. (*Psalm IV, 4.*)

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O Lord, our God, the best among us are not free from blame, the strongest are but feeble, and the eyes of the most clearsighted are often dim; therefore we err or vacillate, and stray from thy paths, and fall heedlessly into guilt and affliction. Yet may we not hope to keep aloof from sin if, with Thy blessing upon our thoughts, we take frequent counsel of our own heart, especially in the peace and silence of the night, when all outward sounds have died away, when all disturbing strife is hushed, when the whole world slumbers around us, when we are removed from the influence of friends and foes, when temptations and dangers are alike shrouded in obscurity, when darkness spreads its wings over us and seems to arrest the step of time, and give to our troubles and uncertainties long and useful hours for meditation, for searching looks into the past and into the most hidden depths of our breast, opportunity for

earnest attention to the faintest whisperings of conscience: then if our soul awakens and thrills with the knowledge of our faults and our weakness, and shakes off the trammels of old failings, the fetters of debility, and the chains of habit, it may be purified by sorrow and repentance, and, thus supported by hope and faith rise toward Thee, Almighty God, whose mercy will preserve it from the oft-recurring stains of earth.

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## Morning Meditation.

“My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up”. (*Psalm V. 3.*)

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Almighty God of infinite compassion, however weak my voice among the myriads of voices, that rise in all parts of the earth from the lips of Thy children, to thank Thee with humble adoration for the comfort and rest of soothing slumbers, vouchsafed to them in a peaceful night; my feeble words will reach Thy Divine ear, and bring before Thee the most



ardent thanksgiving and the fervent prayer for help and strength, that my daily endeavors and the fulfilment of my duties may be worthy of Thy service. However incomplete and inefficient the work of the previous day, however great the sense of discouragement with which I closed my eyes, sleep has lulled, if not quieted my disappointment, and Thy mercy has permitted hope and energy to revive in my heart and mind. I no longer despond, and as I look up to the bright blue of heaven, floods of light and sunshine stream down and warm my breast with an all-pervading glow of faith and with the flame of zeal which will enable me, O Gracious Lord, to obey Thy behests and accomplish the obligations of my life. Amen.

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## Meditation for the Sabbath after Lighting Candles.

“And God blessed the seventh day and sanctified it, because in it He had rested from all his work which He had created and made”. (*Genesis II, 3.*)

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As we bow down every morning in humble thanksgiving to Thee, O Lord, for having vouchsafed to our slumbers the shield of Thy Divine protection and given us renewed vigor and energy, so let us prostrate ourselves before Thee in mind and heart on the holy Sabbath, which Thou didst sanctify to be a day of rest after the labors of the week, when the vast and beauteous works of creation had been completed by Thy sacred will. The busy hum of activity is suspended in garden and field, in factory and market-place, under the great vault of heaven and in the narrow precincts of our own houses. Yet if our hands are at rest, if our time is unclaimed by wordly pursuits, if our thoughts are no longer yoked to the cares and burdens of daily existence, no longer engrossed by the toil and weariness, the efforts and struggles of life, the Sabbath which has

been hallowed by Thee, Almighty God and which brings with it the entire cessation of work demands, not listlessness but undisturbed repose for the contemplation of our duties and for eager and searching looks into the past fulfilment or neglect of our obligations, it demands ever anxious resolves of amendment and improvement in order that the future still allotted to us upon earth may be one of usefulness and benevolence. Above all the sacred day suggests deep and warm and heartfelt prayer to Thee, O Eternal, that Thy blessing may be upon our endeavors, that it may give fervor to our hopes, power to our aims and vitality to our wishes; lead us to a perfect knowledge of all that is good, yet also disclose to us the shoals and quicksands, rocks and precipices, which we may have to encounter in the great outer world during the perilous voyage of life; and make us acquainted with the inward dangers the faults and weaknesses which lurk in the secret corners and dark recesses of our own breast and our own soul. Let us then supplicate Thee, our Heavenly Father, to bless the day of rest that it may leave us purified refreshed and strengthened for unceasing

labors of love and unwearied acts of self-denying charity. Amen.

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## A Meditation for Passover.

“Thou shalt keep the feast of unleavened bread”.  
(*Exodus XXIII, 15.*)

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Almighty God, Thou hast graciously commanded, that we shall celebrate the anniversary of the deliverance of the Hebrews from the land of bondage and from the persecution of the Egyptian despot, as indeed Thou hast bidden us to hold sacred all festivals of gladness. The narratives enshrined in the holy Bible teach us great lessons of Thankfulness; however, not they alone by recording Thy infinite mercies to our forefathers in remote ages, point out to us the duties of sincere and ardent appreciation, but every picture treasured by memory shows, every experience of life proclaims, that to Thee, Almighty King, we owe eternal gratitude, yet not mere lip worship, not only the solemn ceremonies, which are and can be but faint indi-

cation of the feelings of the heart within, and of that vivid recollection of help and strength in hours of weakness, doubt and difficulty, of that glowing remembrance of Thy blessings, which enable us at all time to escape from danger and slavery, even when the waters of peril, like the waves of the Red sea, threaten to engulf us. Let our gratitude, Almighty God, abound in good deeds, that we may aid, support and comfort our brethren, whenever they need our assistance in days of sickness anxiety or sorrow! Amen.

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## A Meditation for Pentecost.

“Thou shalt keep the feast of harvest”. (*Exodus XIII, 16.*)

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Our Loving and Gracious God, when the whole earth is bright and warm and sweet with softly waving foliage and golden lights and the fragrance of flowers, when the glad summer wreathed and crowned with beauty, appears to rejoice under the blue vault of heaven we feel truly happy in obeying Thy Divine command-

ments. The blessing of goodly harvests is given by Thy beneficence, Almighty God, as a precious reward to those who toil in Thy fields and through whose industrious hands Thy bounty feeds all mankind. We celebrate with ardent thanksgivings the sunny season set apart for the feast of harvest as in the favored land inhabited by our forefathers, the ingathering of the fruits of diligent labors is completed at the time of this festival. But as we humbly thank Thee for the yellow sheaves of the earth and the nourishment they afford to rich and poor, and for the comfort they yield to the gleaner, even then leaving a rich banquet spread far and wide for the birds of the air, so we anxiously yearn, Almighty God to breathe our deepest gratitude for the Divine laws which were vouchsafed to our ancestors on Mount Sinai at this period of the year and for the fruits of the mind and heart which Thy unbounded mercy has allowed us to cultivate in order that their sweetness may overcome much that is bitter and their freshness prove imperishable.

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## A Meditation for the Feast of Tabernacles.

“Thou shalt keep the feast of ingathering at the end of the year”. (*Exodus XXIII, 16.*)

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Thou hast commanded us, our Gracious Benefactor to celebrate a feast of gratitude for the boons and treasures vouchsafed to us throughout the teeming year. When the earth in obedience to Thy word, has produced the golden grain of the furrow, the wealth of the orchard, and the gleaming clusters of the vine and we have reaped and garnered the blessings of Thy bounty, we keep a season of rejoicing and we thank Thee, our Heavenly Father, for having so lavishly ministered to the wants of Thy children. The last roses of the year, blushing in the glow of autumn, the amber or purple grapes, the willow of the brook, the sweet scented citron, the sprays of myrtle and the palmleaves from distand lands are gathered and bound and wreathed to adorn the tabernacles in which we bow down and gratefully

breathe our thanksgivings, and they are intended to express how truly we prize the endless variety of the goodly and luxuriant gifts of nature; yet can we ever thank Thee enough, Lord God Almighty, and should we not keep every day of our existance as a harvest feast, in our hearts? And is not their fulfilment a blessing of Thy grace, is not every work of our hands, every labor of the mind and soul a green blade of promise, a bud, a blossom, a fruit, which Thy goodness may permit to germinate grow and ripen?

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## A Meditation for New Year.

“In the seventh month, on the first day of the month, you shall have a Sabbath, a memorial of blowing of Trumpets”.  
(*Leviticus XXIII, 24.*)

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Our Gracious Lord, we thank Thee on this day as on all others appointed by Thy sacred will for the blessing of rest graciously vouchsafed to us after anxious hours; we thank Thee and we supplicate Thy Divine goodness



to inscribe us in the book of life, and while we are determined to mark every day of our existence by earnest resolves and intentions, zealous attempts and noble aims, strenuous exertions and conscientious endeavors, we implore Thy heavenly grace and favor to allow our aspirations to ripen into complete fulfilment of every duty and the performance of every promise, into the redemption of all pledges and the successful achievement of our appointed work. Thus cause us, we beseech Thee, Almighty God, to become worthy of Thy beneficence and blessed in being privileged to adore Thy holy name, and to obey Thy eternal commandments!  
**Amen.**

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## A Meditation for the Day of Atonement.

*(103rd Psalm of David.)*

Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases: who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies: who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is full of compassion and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the Heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a

father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lōrd is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children to such as keep his covenant, and to those that remember his precepts to do them. The Lord hath established his throne in the heavens and his kingdom ruleth over all. Bless the Lord ye angels of his; ye mighty in strength that fulfil his word, hearkening unto the voice of his word. Bless the Lord all ye his hosts, ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

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## Prayer of a Bride on Her Wedding Day.

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Almighty Father, full of trust, I lay my future lot in Thy hand. Veiled with uncertainty it lies before me, but confiding in Thine endless goodness and at the side of the beloved one whom Thy providence has allotted unto me, I enter with cheerfulness upon the new state, upon the new life that is before us, confident that Thine assistance will not be lacking. My God, bless the union which we are about to consummate in Thy name, and pour of the fulness of Thy divine grace upon the hour in which we join hearts and hands forever. I will strive to be a dutiful and loving wife, to emulate the examples of virtue among the noblest of our race, that I may earn the world's respect and Thy benevolent aid and countenance. Pardon now, I entreat Thee, the follies of my youthful years gone by, and the faults I have been guilty of against my beloved parents, elders, relations and friends. Consecrate my heart wholly unto Thy service and let me walk before Thee robed in purity. My home and heart to

Thee I devote, to Thee, and all that is good and noble; aid me shun the vanities and follies of life. Guard our new home from every shape and form of disaster and misfortune; let many happy years be spent there, of love and peace and harmony, free from envy of the lot of others, and free from the bane of others envy. Bless and prosper unto us our handiwork, that on us the words may be realized: "May the the Lord give thee all thy heart desires, and may all thy wishes be fulfilled" Amen.

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## Parent's Prayer on their Child's Wedding Day.

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My God, the joy which fills my heart this day is very great. Not alone hast Thou extended Thy protecting hand over me and mine up to this day, but Thou hast now permitted me to taste that supreme delight of seeing (my beloved son wedded to a wife of his choice) (my beloved daughter wedded to the husband of herheart). Thou who lovest all Thy

creatures as a Father, Thou knowest well the gratitude and joy of my heart; for my tongue fails me, to shape the words that best will tell them. I am happy when I remember how manifold, and at times how serious were the dangers that menaced my child's life from infancy until now, and the cares and troubles I too, have had to undergo; and that over all of them Thy hand did help us, and preserve us from injury and from sorrow. Grant me yet fuller favor, if I now supplicate Thy blessings upon these my children. Give the newly wedded couple all that is for their advantage and happiness. Grant them health uninterrupted, peace and happiness together. Let them never lose their faith in Thee, but know that they may ever turn unto Thy grace for help in time of need. Bless and prosper all their undertakings. Be praised, O Lord, our God and Universal King who dost rejoice the heart of bride and bridegroom. Amen.

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## Prayer of Thanksgiving for Women after Recovery from Childbirth.

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On entering the synagogue say:

As for me, in the abundance of Thy loving kindness will I come into Thy house: I will worship toward Thy holy temple in the fear of Thee.

I love the Lord, because He heareth my voice and my supplications. Because he hath inclined His ear into me, therefore will I call upon Him as long as I live. The cords of death had encompassed me and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and He saved me. Return unto Thy rest, O my soul; for the Lord hath dealt bountifully with Thee. For Thou hast delivered my soul from death, mine eyes

from tears, my feet from falling. I shall walk before the Lord in the land of the living.

What can I render unto the Lord for all His benefits towards me? I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all His people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

The following Blessing is then said :

Blessed art Thou, O Lord our God, King of the universe, Who vouchsafest benefits unto the undeserving, Who hast also vouchsafed all good unto me.

O God, great, mighty and revered, in the abundance of Thy loving kindness I enter Thy house to offer unto Thee the sacrifice of thanksgiving for all the benefits Thou hast bestowed upon me. Travail beset me; pains seized upon me; but in my distress I cried unto Thee, and from Thine habitation Thou didst hear my voice and didst help me. Thou didst deliver my soul from death my eyes from tears, my feet from falling. Thou didst heal all my sickness, and crown me with loving kindness and tender mercy.



Hitherto Thy mercy hath helped me. I beseech Thee, O God, forsake me not for ever. Vouchsafe Thy blessing unto Thy handmaid; strengthen and uphold me together with my husband, that we may rear the child that has been born unto us to fear Thee and serve Thee in truth, and to walk in the path of righteousness. Keep the tender babe in all his (her) ways. Favor him (her) with knowledge, understanding and discernment, and let his (her) portion be in Thy Law, so that he (she) may sanctify Thy great name and become a comfort to us and a support in our old age.

And as for me, may my prayer unto Thee O Lord, be in an acceptable time: O God, in the abundance of Thy loving kindness, answer me in the truth of Thy salvation. Amen.

If the Infant is brought into the Synagogue the Minister is to pronounce the Benediction over it:

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn His face unto thee and give thee peace.

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## Prayer For a Sick Child.

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Allmerciful God, from the depths of a woe-stricken heart I call to Thee; Father, hearken unto my prayer. Spare my child, spare its young life to me, Lord of mercy; take not from me this beloved treasure Thou hast bestowed upon me. I know that this like all other of my possessions is of Thee and through Thy favor: according to Thy will shall be its disposition. Do Thou grant it to remain to me. In days of old, Thou didst proclaim to Thy suffering community: "Call upon Me in time of need and I will hear thee." And in Thy name Thy servant Isaiah assured Thy people Israel, "I will pour out My spirit upon thy children and My blessing upon thy posterity." So let this promise be extended unto my child as well; grant health and long life unto it. To me too, give strength in all the trials and straits of life, and fortify my courage in performance of my religious duties, and the endurance of what Thou dost see fit to lay upon us to bear. In Thee, O Lord, I place my trust, Thou art from of old our refuge and our help near to all who seek Thee. Amen.

## A Short Form of Grace After Meals.

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Blessed Art Thou, O Lord our God, King of the universe, Who feedest the whole world with Thy goodness, with grace, with loving kindness and tender mercy; Thou givest food to all flesh, for Thy kindness endureth for ever. Through Thy great Goodness food hath never failed us: O may it not fail for ever and ever for Thy great name's sake, since Thou nourishest and sustainest all beings, and doest good unto all, and providest food for all Thy creatures whom Thou hast created. Blessed art Thou, O Lord, Who givest food unto all.

We thank Thee, O Lord our God, because Thou didst give as an heritage unto our fathers a desirable, good and ample land, the covenant and the Law and food in plenty. Blessed art Thou, O Lord, for the land and for the food.

Have compassion, O Lord our God, upon Israel, Thy people, and upon the kingdom of the House of David, Thine annointed: speedily magnify the glory of the Temple, and doubly comfort us. Blessed art Thou, O Lord, Who in

Thy compassion rebuildest Jerusalem. Amen.

Blessed art Thou, O Lord our God, O God, our Father, our King, Who art kind and dealest kindly with all; Thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us; Thou hast bestowed, Thou dost bestow, Thou wilt ever bestow upon us grace, lovingkindness and mercy.

O make us worthy of the days of the Messiah and of the life of the world to come. The Lord will give strength to His people: the Lord will bless His people with peace.

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## Morning Prayer For Children.

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Blessed art Thou, O Lord our God, King of the universe, Who removest sleep from mine eyes and slumber from mine eyelids.

Blessed art Thou, O Lord our God, King of the universe, Who hast given us the Law of truth and hast planted everlasting life in our midst.

Moses commanded us the Law as an inheritance of the congregation of Jacob.

שמע ישראל יי אלהינו יי אחד : ברוך שם כבוד  
מלכותי לעולם ועד.

Hear, O Israel: the Lord our God, the Lord is one. Blessed be His name, whose glorious kingdom is for ever and ever. And thou shalt love the Lord, thy God with all thine heart, with all thy soul and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

O my God, guard my tongue from evil and my lips from speaking guile.

Open my heart to Thy Law, and let my soul pursue Thy commandments.

Let the words of my mouth and the meditation of my hearth be acceptable before Thee, O Lord, my Rock and my Redeemer.

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## Night Prayer for Children.

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Blessed art Thou, O Lord our God, King of the universe, Who makest the bands of sleep to fall upon mine eyes and slumber upon mine eyelids.

May it be Thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

שמע ישראל יי אלהינו יי אחד: ברוך שם כבוד  
מלכותו לעולם ועד:

Hear, O Israel: the Lord our God, the Lord is one. Blessed be His name, whose glorious kingdom is for ever and ever. And thou shalt love the Lord Thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

Behold, He that guardeth Israel will neither slumber nor sleep.

Into Thy hand I commend my spirit: Thou hast redeemed me, O Lord God of truth. For Thy salvation I hope, O Lord.

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## Confession on a Death Bed.

I acknowledge unto Thee, O Lord my God and God of my fathers, that both my cure and my death are in Thy hands. May it be Thy will to send me a perfect healing. Yet if my death be fully determined by Thee, I will in love accept it at Thy hand. O may my death be an atonement for all the sins, iniquities and transgressions, of which I have been guilty against Thee. Vouchsafe unto me of the abounding happiness that is treasured up for the righteous. Make known to me the path of life: in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore.

Thou Who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into Thy hand I commend my spirit; Thou hast redeemed me, O Lord, God of Truth. Amen and Amen!

When the end is approaching:

” מֶלֶךְ ” מֶלֶךְ ” יִמְלֹךְ לְעוֹלָם וָעֶד

The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever.

(To be said three times.)



ברוך שם כבוד מלכותו לעולם ועד

Blessed be His name whose glorious kingdom is for ever and ever.

(To be said three times.)

The Lord is God. יי הוא האלהים.

(To be said seven times.)

שמע ישראל יי אלהינו יי אחד:

Hear, O Israel: The Lord our God, the Lord is one.

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## Memorial Service for the Dead.

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*On Holy Days when the Memorial Service is held and on the anniversaries of the deaths of Parents, the following is said:*

May God remember the soul of my revered father (mother) who has gone to his (her) repose. May his (her) soul be bound up in the bond of life. May his (her) rest be glorious with fullness of joy in Thy presence, and pleasures for evermore at Thy right hand.

Father of mercy, in whose hand are the souls of the living and the dead, may Thy

consolation cheer us as we remember (on this holy day) our beloved and kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us Thy statutes and commandments, and to instruct us to do justice and to love mercy. We beseech Thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding Thy glory and delighting in Thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto Thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all Thy love for us rises within our minds. May Thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of flesh and blood. Remove from us care and sorrow, distress and fear, shame and contempt. Let Thy grace be with us, that we may rear our children to keep Thy commandments and to fulfil Thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in

peace the number of our years. Verily we know that our strength is frail and that Thou hast made our days as handbreadths. Help us, O God of our salvation to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world be Thou with us, and may our souls be bound up in the land of life with the souls of our parents and of the righteous who are ever with Thee, Amen and Amen!

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## Selections from the Psalms of David.

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Unto Thee, O Lord do I lift up my soul.

O my God, in Thee have I trusted, let me not be ashamed; let not mine enemies triumph over me. Yea, none that wait on Thee shall be ashamed; They shall be ashamed that deal treacherously without cause. Show me Thy ways, O Lord; teach me Thy paths. Guide me in Thy truth and teach me; for Thou art the

God of my salvation; on Thee do I wait all the day. Remember O Lord, Thy tender mercies and Thy lovingkindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy lovingkindness remember Thou me, for Thy goodness' sake O Lord. Have mercy upon me O God, according to Thy lovingkindness; according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Good and upright is the Lord; therefore will He instruct sinners in the way. The meek will he guide in judgment: and the meek will he teach His way. All the paths of the Lord are lovingkindness and truth, unto such as keep His covenant and His testamonies. For Thy name's sake, O Lord, pardon mine iniquity, for it is great. Behold the eye of the

Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death and to keep them alive in famine. Our soul hath waited for the Lord: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let thy mercy, O Lord, be upon us, according as we have hoped in Thee.

(The above selections form a confession which is said by the pious every night before retiring to rest.)



ב"ה ניו יארק יום ג' כ"א אלול תרע"ב.

המחברת «א ח ל ש ר ה» בלשון אנגלית שהיא כוללת כל הדינים הנחוצים לדעת לכל בנות ישראל הכשרות והצנועות למען שלא יהרס חליכה «בית יעקב» ע"י חסרון ידיעתן מדת היהדות, ושלא יקוים חלילה ואולת בידה תהרסנה, אבל כאשר ילמד שמרו ככל הכתוב בו יתקיים בנו, «ואהל ישראל יפריח» וע"כ לקט וקיבץ ירידינו. ה"ה הרב המאוה"ג כו' החכם השלם מוהר"ר אברהם עבר הירשאוויץ נ"י הרב הנאב"ד בבארא פארק את כל הדינים והעקרים הנחוצים ביותר כן מדות ישרות וסדרם בלשון קל וצח ובסידור נעים ויפה, כדי שיהיה נקל ללמדם, ובנותיו החכמניות ומשכילות ביראת אלקים עזרו לו בזה בנודק חכמתו בשפת המדינה לשכלל את הבנין ולחבר את האהל להיות אחד, לקרב לבן של ב"י לחורה וכאמונה במדות טובות, לקדושה ולטהרה, ולזכות כל בית ישראל יהיה הדבר הזה, ע"כ מצוה נדוקה, וחוב יקר על כל בר ישראל שיהיה הספר היקר הזה אצל בביתו, וכל המחזיק לשמירת הד"ת בודאי יתקיים בו «ברוך אשר יקים את דברי התורה הזאת».

באתי עה"ח יום ג' כ"א אלול תרע"ב לפ"ק.

שלום אלחנן הלוי יפה

רב ואב"ד בבהמה"ג דפה ניו יארק

יו"ר לאגודת הרבנים דאה"ב וקאנעדע.

ב"ה יום ו' לחדש אלוול שנת תרס"ב לפ' ק פה נויראק.

לכבוד הרב הנכבד מלא תורה ויראת שמים מהור"ר  
אברהם עבר הירשאוויץ נ"י שלום

מכתבו עם עלי המבחן של ספרו היקר עק דבר "חובות בנות  
ישראל עפ"י התורה" הגיעני אל נכון, עינתי בו וייטב בעיני כי  
בלתי ספק טובה רבה יעשה לבנות ישראל הנולדות בארץ הזאת.  
כי הוא מבאר כל הדינים הנוגעים להליכות הבית בכשרות וחיי  
אישות אשר האשה הישראלית מחויבת לשמור עפ"י התורה, הכל  
בשפת אנלי קלה ונקיה המובנת להן, והחלק השני אשר תכיל  
בקרבן תפילות ותחינות,

התפילות יפות בהנינות נעכות. ומחזק בלבן של בנות ישראל  
רניש האמונה והבטחון ב"ה יתי בתקותי כי יעזרהו ה' לכלות מעשהו  
אשר החל וישפיע עליו ועל משפחתו וב"ב רב שלום וברכה בשנה  
הבע'ל ויכתב ויחתם לחיים טובים ולשלום אמן.

הנני מכבדו ומוקירו

דוב בן הר"ר בנימין ז"ל דראכמאן

שומר משמרת הקודש בק"ק זכרון אפר נויראק

ומורה ספרי הפוסקים בבית המדרש הנ"ל



בסדר נכון כל הדינים השייכים להם, כן מדות ישרות הנחוצות בכל ב"י. אשרי חלקו שזכה שרבות בנות עשו חיל שלמדו מספרו הנחמר למלאות הובתן על דרך התוה"מ. והנני נותן לו תודה וברכה על רב פעלו. ידידו ד"ש באהבה

שמואל צבי בהגאון מו"ה משה ארי' הלוי וויין

רב מויוזאן חופ"ק נויארק

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בשם ה' יום ה' ראש חדש אדר ראשון העת"ר לב"ע

הרים ישאו שפע ברכה ושלוה אל ידי ה"ה רב וגדול בישרון  
חריף ובקי צמ"ס הרב ר' אברהם עבר הי"ו הירשאוויץ זרח שמו נצח:  
ברכה ושלוה.

אחדשה"ט! אבקשו לשלח לימיד את ספרו אשר יכנה בשפת  
המדינה Religious Duties of the Daughters of Israel לאשר  
בת בני תנשא לבעל בקרב הימים בשיקאנא בשעה מוצלחת וחפץ  
אני ללמדנה טרם שתנשא הנהנת אישה לבעלה. ובכתבי מכתבי נזכרתי  
כי לא שכחתי עודנה את מחיר ספרו שו"ת בית אברהם אשר  
שלח אלי. לזאת הנני אסניר פה א' דאללער, ובהניע לידי את ספרו  
אשר אנכי מבקש היום אשגח לו מחירו אשר ישים עלי.  
ובזה הנני מברכו בכל טוב. ידידו

אברהם יעקב גרשון בא"א ר' עזריאל מאיר ז"ל ליססא  
המכונה קעסער משיקאנא ועתה בסינסינאטי.

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ב"ה נויארק יום ה' ט"ו לחדש אייר שנת תרע"ב לפ"ק  
כבוד ידידי הרב הג' המפורסם לתהלה כו' בקש"ת מו"ה  
ר' אברהם עבר הירשאוויץ נ"י

אחדשה"ט! הנה כאשר שמעתי כירצון כתר"ה להדפיס שנית את  
ספרו היקר הנקוב בשם 'חובות הדת לבנות ישראל' בלשון  
אנגלי המורגל בין בני עמנו, ובפרט בין בנות ישראל, ועוד יוסיף  
שנית ידו להוסיף עליהם איזה הלכות, ומדות טובות אשר בשם  
„א הל שרה' יקרא. אמינא לפעלא טבא. יישר! ויהי ה' עמו לזכות  
את בנות ישראל, למען ידעו הדרך ילכו בה, והמעשה אשר יעשו,  
ואף כי אין דרכי לתן הסכמות על חבורים חדשים, אבל מחברתו  
היקרה היא מהדברים היותר מוכרחים במדינתנו, לאמור לבית  
יעקב כאשר דרשו רז"ל אלו הנשים, ובנות ישראל המה המניחים  
האבן פנה לקיום היהדות במדנתנו, כטרת המטפח ה,  
וכשרות הבית, וחינוך הילדים, לכן דבר גדול עשה כתר"ה  
בזה בספרו היקר, יהי ד' אלקינו עמו להוציא מחשבתו הטובה לאור.  
למען ידעו הדור החדש לקיים וכחזק את יסודי דתה"ק בביתם.  
והנני ידידו החפץ אשרו והצלחתו, והמברך אותו בעד פעו  
הטוב אשר עשה ועושה לטובת היהדות, מכברו ומוקירו כערכו  
משה זבולון המכונה מ"ז מרגליות החפ"ק

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צ"ח ל"ג בעומר שנת תער"ב לפ"ק

דבר בעתו מה טוב,

הנה ידידי הרב הג' כו' מוהר' אברהם עבר הירשאוויץ נ"י  
זכה את הרפים בספרו היקר חנ"י ללמד בנות ישראל חובתו  
עפ"י דתה"ק בשפת אנגלי המדוברת בין בני" מרור החדש, וסודר

ביה

כבוד ידידי נאמני הרב הג' כו' המפורסם בתורתו ויראתו הקודמת  
לחכמתו מו"ה ר' אברהם עבר הירשאוויץ נ"י שלום וברכה סלת.

קבלתי ספרו היקר «חובות נשי ישראל על פי התורה  
והמצוה» ואם כי אינני מבין שפת המדינה אמנם כאשר העירו  
היודעים לפני, הנני אומר לב"ת, כי דבר גדול עשה לטובת היהדות,  
נשי ישראל הצנועות והכשרות להודיע להם בלשונם את אשר  
עליהן לשמור וכעשות, והלך בעקבות רבותינו נ"ע ז"ע, אשר כתבו  
חבורים כאכה בלשון זארגאן, לזכות את הרבים.

חיבור כזה אשר יגע כת"ר ללמד בנות ישראל, דבר נחוץ הוא,  
ומובטחני כי נדיבי עמינו הנאמנים לד' ולתורתו, יתאמצו להביא  
אל ביתם ברכה חבורו הנחמד הזה, וישלמו בכסף מלא  
בעד עמלן.

והנני אסיר תודה לכ"ת, ואברכו, יהי ד' עמו לגדלו ולנשאו  
בהרמת קרן ישראל בביא.

הכויח ביום ג' ט"ו אייר התרס"ג פה נויארק.

נאם חיים יעקב ווידרעוויץ ממאסקווא החופק"ק



## מכתבי תהלה והסכמות מגדולי ישראל

בעה"ת בתוככי ירושלים יום ו' לסדר אכ"ן י"ש ד" במקו"ם הז"ה לפ"ק  
בשם ד' אברכה את ידיד ד' ויד' נ' ה'ה הרב הגרול, מעוז  
ומגורו נודע לאיש חמדות חכם ושלם בתורה ויראה וד"א עוסק  
בחוקי חורב ויבן לו בתים שו"ת בית אברהם, ובית שמואל  
ה"ה שמו נודע בישראל מו"ה אברהם עבר הירשאוויץ נ"י.

אח"ד ש"ת | ע"ד ספרו חובות נשי ישראל בשפת אנגית  
אשר בדעתו להרפיוסו שנית בתוספות הלכות ומדות ישרות אשר  
יקרא בשם אהל שרה, כבר כתבתי לו כי עלה לרצון לפני גדולי  
ישראל המבינים כי הדברים ברורים בשמש, כי עיקרי הד"ות וקיומו  
בעת הזאת הנם שלשה, שמירת שבת, קדושת הזיווג, וחינוך  
הבנים עפ"י התורה במדות ישרות, וכל אלה נמצא במחברתו ספר  
יקר ונחמד עפ"י ההלכה, אשר יסודו בקדש וביראת ד' באמת,  
להגיד לבית יעקב הדרך ילכו בה, ואת המעשה אשר יעשו, אשרי  
הלקו כי נתגלגל זכות ע"י זכאי, וראוי הוא לאותה אצטליא להורות  
לעם ד' הדרך ילכו בה, וכאשר בקש ממני לעלות בהסכמה, הנני  
מישכים להסכים בכל אות נפשי, כי ידעתיו לנברא רבה, לו ידושם  
הן בהלכה, והן באגדה, פה מפיק מרגליות, והנה זכה וזיכה את  
הרבים, וברוך הוא אשר יקים את דברי התורה הזאת, לכן הנני  
מוציא חובה לעצמי לאמור, לפעא טבא, יישר כחו, וה' ימלא כל  
משאכות לבבו כטובה בנפשו, ונפש ידירו דש"ת

ארי ליב ראשקעם

משניפישאק ווילנא



# ס פ ר אהל שרה

כולל חובות הדת לבנות ישראל

בו כתוב באר היטב, בשפת אנגלית, דינים הנחוצים לבנות ישראל להנהנת הבית בכשרות וחיי המשפחה על טהרת הקודש שהסכימו עליו גדולי עמנו, וכאשר ספו תמו הראשונות הנני מביאן שנית לבית הדפוס, והוספתי בו דינים ומרות ישרות בהסכם גדולי הרבנים, וכאשר רבו מדפיסי ספרים על טהרת המשפחה בשפת המדינה אשר אין לסמוך עליהם, לכן הדפסתי ההסכמות על ספרי זה מגדולי הרבנים עמודי ההוראה.



כל אלה חוברו ממני הדל באלפי ישראל לתורה ולתעודה

## אברהם עבר

בעהמ"ח שו"ת בית אברהם וס' בית שמואל

בן לאמו"ר ר' שמואל ז"ל הירשאוויץ.

הוצאה שלישית

נויאָרק, שנת תרע"ח לפ"ק.





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